

(12)

ERRATA.

Page 4, line 4 from the bottom, for "Anāthapindika" read "Anāthapindita."
" 5, " 11, for "abhisarṇī" read "abhisarṇī."
" 7, " 13 from the bottom, for "of the race of Sakya" read "of the
Udyā race."
" 9, " 18, for "śāśā sāda" read "śāśā' sāda."
" 10, " 7 and 16, for "bhūṭṭī" read "bhūṭṭī."
" 11, " 8, for "saṅghasā" read "saṅghasā."
" 16, " 20, for "vihāra" read "vihāra."
" 17, " 17 from the bottom, for "abhibhūpāda" read "abhibhūpāda."
" 27, " 8, for "Buddha" read "Buddhist."

181. B. 58

KHUDDAKA PĀTHA.

A PĀLI TEXT,

WITH A TRANSLATION AND NOTES.

By R. C. CHILDERES,

LATE OF THE CEYLON CIVIL SERVICE.

Khuddaka Pātha, or "Lesser Readings," is one of the books of the Buddhist Scriptures. It is the first of the fifteen divisions of Khuddaka Nikāya, and immediately precedes Dhammapada. The text which I have adopted is that of a manuscript written and collated for me by a Singhalese priest of great learning. I have compared with it the Burmese manuscript belonging to the collection presented by Sir A. Phayre to the India Office Library. This, however, I found to contain numerous clerical and other errors, and it failed to supply me with a single corrected reading.

Khuddaka Pātha possesses a high authority in Ceylon. It is quoted in the Commentaries of Buddhaghosa, many of the examples in Sandhi Kappa and other grammatical works are drawn from it, and seven of its nine chapters are included in the course of homilies read at the Buddhist ceremony of Pītī. Three of the sūtras, viz., Mañgala Sutta, Raigra Sutta, and Metta Sutta occur in Sutta Nipāta, the fifth division of Khuddaka Nikāya, and Paramattha Jotikā, Buddhaghosa's commentary on Sutta Nipāta, is also looked upon as the commentary of Khuddaka Pātha.

Khuddaka Pātha takes its name from its first four texts, which are very brief, and are termed Pāthas in contradistinction to the Sūtras, or sermons, which follow. The four Pāthas, and the Mangala, Rītāna, and Metta Sūtras, are translated by Gogerly in his version of Pītī in the "Ceylon Friend" (June, July, and August, 1849).

1 2
NAMO TIBA BUDDHAYO ARAHATO SAMMĀ SAMBUDDHĀ.

I.

Buddhāp arāpāp gacchāmi
Dhammāp arāpāp gacchāmi
Saṅghāp arāpāp gacchāmi
Dutiyāp pi buddhāp arāpāp gacchāmi
Dutiyāp pi dhammāp arāpāp gacchāmi
Dutiyāp pi saṅghāp arāpāp gacchāmi
Tatiyāp pi buddhāp arāpāp gacchāmi
Tatiyāp pi dhammāp arāpāp gacchāmi
Tatiyāp pi saṅghāp arāpāp gacchāmi.

Barapattaya.

II.

Pācītipatā veramāpi sikkhāpadāp
Adinnādānā veramāpi sikkhāpadāp
Abrahmacariyā veramāpi sikkhāpadāp
Musavādā veramāpi sikkhāpadāp

PRAYERS TO THE BLESSED ONE, THE HOLY ONE, THE AUTHOR
OF ALL TRUTH.

I.

The Three Refuges.

I put my trust in Buddha,
I put my trust in the Law,
I put my trust in the Church.
Again I put my trust in Buddha,
Again I put my trust in the Law,
Again I put my trust in the Church.
Once more I put my trust in Buddha,
Once more I put my trust in the Law,
Once more I put my trust in the Church.

2.

The Ten Laws of the Priyathād.

1. To abstain from destroying life.
2. To abstain from theft.
3. To abstain from impurity.
4. To abstain from lying.

Īcā-moraya-majjā-pamīdaṭṭhānā veramapi sikkhāpadaṃ⁵
 Vīkālabhojanā veramapi sikkhāpadaṃ⁶
 Naera-gita-vālita-viśākhatoṣṇā veramapi sikkhāpadaṃ⁷
 Mūḍa-guṇḍha-vilepana-ūhārpa-muḍjanā-vibhūṣanāṭṭhānā
 veramapi sikkhāpadaṃ⁸
 Īcāmyana-mahāsayapā veramapi sikkhāpadaṃ⁹
 Jātarūpa-rajata-patīggīṣṇā veramapi sikkhāpadaṃ¹⁰
 Dusseḍhābāpadaṃ¹¹

III.

Atthi īmācāmīn kāye kesi lomā nakbā dantā tace māṇīmī¹²
 māṇīmī atthīmīnī vakkap badsayam yakṣam kilomakam
 pīhakar pīphīmī antam antagūṇam udariyap karīmī¹³
 pīttar pīnīmī pūbbo lohitāp seṭo medo amū vāsā khelo
 vīghāpīkā laukā māttāp matthāku matthalūnīgūp¹⁴

Dvattipāṭhākāra

IV.

Eka' nāma kīp. Babbe sattī dhāraṭṭhitikā
 Dve nāma kīp. Nāmañc ca rūpāñc ca
 Tīci nāma kīp. Tīso vedanā

- To abstain from wine, spirits, and strong drink, which tempt men to sin.
- To abstain from eating at forbidden times.
- To abstain from dancing, singing, music, and stage-plays.
- To abstain from adorning and beautifying the person by the use of garlands, perfumes, and unguents.
- To abstain from using a high or a large bed.
- To abstain from coveting gold and silver.

3.

The Thirty-two Constituent Parts of the Body.

[See Note.]

4.

The Novice's Questions.

What is the one principle of Life? Ans. Food is the sustenance of all animals.

What are the Two? Ans. Essence and Form.

What are the Three? Ans. The three Sensations.

4

Cattāri nāma kip. Cattāri ariyādīcchini
 Pañcas nāma kip. Pañce' upādānakkhandhā
 Cha sāma kip. Cha ajjhattikkāni sāyatānāni
 Sutta nāma kip. Sutta 'bojjhangā'
 Atṭha nāma kip. 'Kriyo atṭhangiko maggo'
 Nava nāma kip. Nava sāttiyāsā
 Dasā nāma kip. Dasab' epigebī sāmanāgato arahā
 ti rucostī. Kumārapañchamī

1. Evam me sataś. Ekam sāsayatp. Bhagavā Śrāthiyām
 viharati Jetavane Ānāthapīṇḍikāmārākāne. Atha kho aha-
 tārā devatā abhikkantāya ratiyā abhikkantavatpā kavala-
 kappap Jetavane, abhikantvā yena Bhagavā ten' upasākhami
 upasākhamitvā Bhagavantām abhivādetvā ekamantap ajjhāsi.
 Ekamantap dhitā kho sā devatā Bhagavantām githāya ajjha-
 bhāsi.

What are the Four? Ans. The four great truths of Buddhism.
 What are the Five? Ans. The five Elements of Being.
 What are the Six? Ans. The six organs of Sense.
 What are the Seven? Ans. The seven branches of Knowledge.
 What are the Eight? Ans. The glorious eight-fold path of
 Nirvāna.
 What are the Nine? Ans. The nine abodes of reasoning
 beings.
 What are the Ten? Ans. He is called a saint who is
 endowed with the ten forms of holiness.

5.

THE SOURCES OF HAPPINESS.

Thus I have heard. On a certain day dwelt Buddha at
 Čāvasti, at the Jetavane monastery, in the garden of Ānā-
 thapīṇḍika. And when the night was far advanced a certain
 radiant celestial being, illuminating the whole of Jetavane,
 approached the Blessed One, and saluted him and stood aside.
 And standing aside addressed him with this verse,—

2. Behū devā mangalaḥ ca mangalāni acitayum
 Akankhamāna jottbhānap. Brūhi mangalam uttamam
 3. Anuvānā ca bālānapa pariditānā ca sevānā
 Pōjā ca pōjaniyānāp etām mangalam uttamam
 4. Patirūpadesavīcā ca pulīs ~~ca~~ patipūlitā
 Attasannāpāpāpādīnā etām mangalam uttamam
 5. Bāhusorefi ca cippāt ca vīsyo ca susikkhitā
 Subhāsitā ca yā vīchātum mangalam uttamam
 6. Mātāpītū-patīchācas pūtādārasa sangaho
 Anākulā ca kammantā etām mangalam uttamam
 7. Dīnāt ca dhammasariyā ca nātakānāt ca sangaho
 Anavajjāni kammāni etām mangalam uttamam
 8. Ārati virati pāpā mājjapānā ca saññāmo
 Appamādo ca dhammesu etām mangalam uttamam
 9. Gāravā ca nīvito ca sāntuṭhi ca kataññutā
 Kālena dhammasaṇupāp etām mangalam uttamam
 10. Khanti ca sovayamoti² sāmājānāt ca dasanāt
 Kālena dhammasaṅkhaṭā etām mangalam uttamam

Many gods and men, yearning after good, have held diverse things to be blessings; say thou, what is the greatest blessing.

Buddha : To serve wise men and not serve fools; to give honour to whom honour is due, this is the greatest blessing.

To dwell in a pleasant land, to have done good deeds in a former existence, to have a soul filled with right desires, this is the greatest blessing.

Much knowledge and much science, the discipline of a well trained mind, and a word well spoken, this is the greatest blessing.

To succour father and mother, to cherish wife and child, to follow a peaceful calling, this is the greatest blessing.

To give alms, to live religiously, to give help to relatives, to do blameless deeds, this is the greatest blessing.

To cease and abstain from sin, to eschew strong drink, to be diligent in good deeds, this is the greatest blessing.

Reverence and lowliness, contentment and gratitude, to receive religious teaching at due seasons, this is the greatest blessing.

To be long-suffering and meek, to associate with the priests

11. *Tapōra brahmacariyā ca ariyasaccajī' dhammā
Nibbānasacchikiriyā ca etam mangalam uttamam*
12. *Phuṭṭhūla lokadharmāhi cittāp yassa na kṣepati
Asokaṃ virajap khemāp etam mangalam uttamam*
13. *Etādīkāni katvāna sabbattha-m-aṇḍitā
Sabbattha sotthim gacchanti tāp etam mangalam uttamam
Mangalam uttamam nijjhitam*

VII.

1. *Vāṇīdha bhūtāni samāgatāni
Bhūmāni vā yāni vā antalikkhe
Sabb' svabbūtā sūmāk bhāvantu
Atho pi sakkacca' supanta bhāsītāp*
2. *Tasmā hi bhūtā nissāmētha sabbe
Mettāpi karoti mānusiyo pajāya
Divā ca rato ca haranti ye baliṇ
Tasmā hi ne rakkhathā appamāṇā*

of Buddha, to hold religious discourse at due seasons, this is the greatest blessing.

Temperance and chastity, discernment of the four great truths, the prospect of Nirvāna, this is the greatest blessing.

The soul of one unshaken by the changes of this life, a soul inaccessible to sorrow, passionless, secure, this is the greatest blessing.

They that do those things are invincible on every side, on every side they walk in safety, yes, theirs is the greatest blessing.

6.

THE THREE JEWELS.

All spirits here assembled, those of earth and those of air, let all such be joyful, let them listen attentively to my words.

Therefore hear me, O ye spirits, be friendly to the race of men, day and night they bring you their offerings, therefore keep diligent watch over them.

3. Yām kīcī vitām idha vā barām vā
 Saggessā vā yām rātanām pāpītām
 Na no sāmāpī atthi tathāgatām
 Idam pī buddhē rātanām pāpītām
 Etēna saecēna suvattihi hotu

4. Khayām virūpām dhamām pāpītām
 Yad ajjhāgā sākyāmānī sāmāhīto
 Na tēna dhamāmāna eadī atthi kīcī
 Idam pī dhammē rātanām pāpītām
 Etēna saecēna suvattihi hotu

5. Yām buddhāsetībō parivārāyī sāmā
 Samādhīmānāntarikāmānāmā
 Sāmādhīnā tēna sāmo na vijjati
 Idam pī dhammē rātanām pāpītām
 Etēna saecēna suvattihi hotu

6. Ye puggalā sātām pāpītām
 Cottārī sātām yugāmā hotu
 Te dākkhīcīyā sāgatām sāvākā
 Etēna dānnāmā māhāpphalāmā
 Idam pī sāṅghe rātanām pāpītām
 Etēna saecēna suvattihi hotu

Whatev'er treasure there be here or in other worlds,
 whatev'er glorious jewel in the heavens, there is none like
 Buddhā;—Buddhā is this glorious jewel. May this truth
 bring prosperity.

Did the tranquil sage of the race of Sākya attain to the
 knowledge of Nirvāna,—Nirvāna sin-destroying, passionless,
 immortal, transcendent? There is nought like this doctrine;—
 the Law is this glorious jewel. May this truth bring
 prosperity.

Did supreme Buddhā extol a pure doctrine, have holy men
 told of an unceasing meditation? There is nought like this
 doctrine;—the Law is this glorious jewel. May this truth
 bring prosperity.

There are eight orders of men praised by the righteous,
 four that walk in the paths of holiness, and four that enjoy
 the fruits thereof. They are the disciples of Buddhā, worthy

7. Ye uppuyuttā manasā dalheus
 Nikkāmīno gutamassanamhi
 Te⁴ pattiṣṭā amataṃ vīgñyha
 Iuddhā mudhā nibbūtip bhuñjemānā
 Idam pī sanghāvastanam pūjītaṃ
 Etena sacraṇa suvattiḥi hoto
 8. Yath' indakkhilo paṭhavīpi nito siyā
 Catubhī vītabhī aṣṭāvīkampiyo
 Tathāpānam appurīpi vādāni
 Yo ariyasacčāni avoca pūsati
 Idam pī sanghe ratanam pūjītaṃ
 Etena sacraṇa suvattiḥi hoto
 9. Ye ariyasacčāni vibhīvayanti
 Gamhīrapādhaṇa audevitāni
 Kincāpi te honti blusappāmattā
 Na to bhāvapūtthānam ādiyanti
 Idam pī sanghe ratanāt pūjītaṃ
 Etena sacraṇa suvattiḥi hoto

to receive gifts, in them charity obtains an abundant reward. The priesthood is this glorious jewel. May this truth bring prosperity.

Who are they that with steadfast mind, except from evil desire, are firmly established in the religion of Gautama. They have entered on the way of Nirvāna, they have bought it without price, they enjoy perfect tranquility, they have obtained the greatest gain. The priesthood is this glorious jewel. May this truth bring prosperity.

As the pillar of a city gate, resting on the earth, is unmove by the four winds of heaven, so declare I the righteous man to be who has learnt and gains on the four great truths. The priesthood is this glorious jewel. May this truth bring prosperity.

They that clearly understand the four great truths well preached by the profoundly wise Being, however much they be distracted by the temptations of this world, they shall not again receive eight births. The priesthood is this glorious jewel. May this truth bring prosperity.

10. *Sabav' ari dhammasampadaya*
 Tey' ari dhammā jahitā bhavanti
 Sukkāyadičchi visikicchitā ca
 Silabbatā vā pi yādī atthi kilei
 Catoh' apīghi ca rippūtto
 Cha cibhikkhūnāni abhabbo kātum
 Idam pi sanghe ratanam paññata
 Etene sacevā suvatti hotu

11. *Kittapī so karmani karoti pāpakaŋ*
 Kāyena vācā oda cetasā vā
 Apīabbo so tama paññechikkhā
 Abhabbatā dīghapādassā vutto
 Idam pi sanghe ratanam paññata
 Etene sacevā suvatti hotu

12. *Vanappagrabha yathā phusittaggo*
 Giñobhā' mīse pāthamānīm gimbō
 Tathāpāmāpī dhammavārapī adesayī
 Nibbānagāmīm paramāpī hitāya
 Idam pi buddhe ratanam paññata
 Etene sacevā suvatti hotu

13. *Varo varadīti varado varikaro*
 Anuttaro dhammavārapī adesayī
 Idam pi buddhe ratanam paññata
 Etene sacevā suvatti hotu

He who is blott with the knowledge of Nirvāna, and has cast off these three sins, vanity and doubt and the practice of vain ceremonies, the name is delivered from the four states of punishment, and cannot commit the six deadly sins. This priesthood is this glorious jewel. May this truth bring prosperity.

If a priest commit sin in deed or in word or in thought he is wrong to conceal it, for concealment of sin is declared to be evil in one who has gained a knowledge of Nirvāna. This priesthood is this glorious jewel. May this truth bring prosperity.

As the tree tops blotted in grove and forest in the first hot month of summer, so did Buddha preach for the chief good of men his glorious doctrine that leads to Nirvāna. "Buddha is this glorious jewel. May this truth bring prosperity.

14. *Khīnam purānam nānā n' alibī nambhavam*
Viruttacittā sāyika bhavatām
To khīnshūs avirūlīcchandā
Nibhanti dharā yathā yām padipo
Idam-pi anugñātānātā pūjātām
Etova nārāya nāvāthī hotu

15. *Yānidha bhūtāni nāmagatāni*
Bhūmānāi vā yām vā antalikkhe
Tathāgatām devamānūpūjātām
Istakām nānākāmā nāvāthī hotu

16. *Yānidha bhūtāni nāmagatāni*
Bhūmānāi vā yām vā antalikkhe
Tathāgatām devamānūpūjātām
Istakām nānākāmā nāvāthī hotu

17. *Yānidha bhūtāni nāmagatāni*
Bhūmānāi vā yām vā antalikkhe
Tathāgatām devamānūpūjātām
Kāngām nānākāmā nāvāthī hotu
Istakām nānākāmā nāvāthī hotu

The noblest, the greatest of men, the finder of Nirvāna, the gloriy of Nirvāna, the bringer of Nirvāna, preached his glorious Law. Buddha is this glorious jewel. May this truth bring prosperity.

Their old Karma is destroyed, no new Karma is produced. Their hours no longer cleaving to future life, their word of existence destroyed, their desire quenched, the righteous are exaltated like this lamp. The priesthood is this glorious jewel. May this truth bring prosperity.

Ye spirits here assembled, those of earth and those of air, let us bow before Buddha, the Tathāgata revered by gods and men. May there be prosperity.

Ye spirits here assembled, those of earth and those of air, let us bow before the Law, the Tathāgata revered by gods and men. May there be prosperity.

Ye spirits here assembled, those of earth and those of air, let us bow before the Church, the Tathāgata revered by gods and men. May there be prosperity.

viii.

1. Tiro kuddesa Githanti madhisinghátakre op
Dvárabhákaa tirthanti agor rāga vākam pharam
2. Jahnite atmapávachohi kha yajahhe pūrṇithi
Sāvita koci manti vattigraha vānnapāvachā
3. Jānam dadanti dātādām te banti anukampāgati
Sāvita pāvītām kālām kāppitām pānabhujaṇām
Lātām vā kātīnāpi bhoti-vākhiā bhoti kātāyo
4. Tē ca tāttha sāvāgantvā bātāpēta sāvāgantvā
Pabute sāvapānāmhi vākāvām sāvapānām
5. Gītāgīrānta-nō dātā vāvām bātu lābhāmāo
Añbhākū ca kātā pūjā dāyākā ca sāvippitālā
6. Na bi tāttha kāmā dātā gārūkkhī vāta na vājati
Vānijā tādīvā n' attākhi bārātāmāa kānukkāvāp
Ilo dāmāna vāpānti pātā kālākātā tāhīra

7

2010 AGENDA OF THE CONFERENCE

They stand outside our dwellings, at our windows, at the corners of our streets; they stand at our doors, revisiting their old haunts.

When abundant food and drink is set before them, by reason of the past sins of these departed ones, their friends ought remember them not.

Yet do such of their kinmen as are merciful bestow upon them at due seasons food and drink, pure, sweet and suitable. Let this be done for your departed friends, let them be satisfied.

Then, gathering together here, the assembled spirits of our
kinship review greatly in a plentiful review.

"Long," they say, "may our kinmen live through whom have received these things: to us offerings are made and the givers are not without reward."

For in the land of the dead there is no husbandry, no
keeping of stocks, no commerce as with us, no trafficking for
gold, the departed live in that world by what they receive
in this.

7. Unnatte odakam satiam yathé ninnam pavallati
Evan, era ito dinnam pétanam upakappati
8. Yathé varrahé púra paripúravati ságaran
Evan, era ito dinnam pétanam upakappati
9. Adhav use akéa m̄dhistigatti mālik ca me
Pötänam dakkhanam dasi palle kalam enumarap
10. Na hi rūpam vā māko vā vā vā vā vā
Na tam pötämatttāttvā vēvā tithantāttvā
Na tam pötämatttāttvā vēvā tithantāttvā
11. Ayam ca kha dakkhanā dñotvā saugambhi sappatti tithi
Dighasatttanā tithi' eam thihase upakappati
12. No fātihannamo ca ayam nīdānito
Pötänam pūja ca kala ulkā
Balāt̄ ca bālakhanam asuppadinnam
Tumbhebi pūtānā pānātānā tappakam

VIII.

1. Nidhylr tildeit purao gwablikre odakantike

As water fallen upon a height descends into the valley, so surely do *almos* bestowed by man benefit the dead.

As the brimming rivers fill the ocean, so do alms bestowed by men benefit the dead.

Let a man consider thus—"Such a one gave me this gift, such a one wrought me this good deed; they were my kinmen, my friends, my associates." Then let him give them to the dead, mindful of vast benefits.

For weeping and sorrow and all manner of lamentation are of no avail, if their relatives stand thus surveying it bemoaning not the dead.

But this charity bestowed by you, well meant in the present
hour, if it long bless the dead, then does it benefit them indeed.

And the fulfilment of this duty to relatives to the dead to a great service rendered, to the priests a great strength given, by you as much as by me.

- 2. Rājato vā dūrītām cūrātā pītām vā
loasa vā pāmokkhāya dubbhikkha apdām vā
kīdātthaya lokapūm nīthi nītā māthiyā
- 3. Tārā sunthito cānto gāthbhārā cālākāntiko
Na subbo subhādā cārā tāmāpī upākāpī
- 4. Nālli vā thānā thātā māthi vā tāmā vānayātī
Nāgā vā spānāmētā yākā vā pī harātā nāpā
- 5. Appiyā vā pī dāyādā udālātātā apāsātā
Yādā pāmokkhāyo hōtā subhamātāpī vānayātī
- 6. Yāsā dānāna cālātā vānayātātā dānātā cā
Nālli sunthito hōtā tāhītā pārāsā vā
- 7. Cetiyāmī cā sānghē vā pāggātātātāsū vā
Mātātā pītātā vā pī tāthā jātāhāmī bātātā

THE HIDDEN TREASURE.

A man buries a treasure in a deep pit, concealing thus within himself, "When occasion arises this treasure will be of use to me,—if I am accused by the king, or plundered by robbers, or for release from debt, or in famine or in misfortune." Such are the reasons for which men conceal what in this world is called treasure.

Meanwhile all this treasure, lying day after day concealed in a deep pit, profits him nothing.

Either the treasure vanishes from its resting place, or its owner's nose becomes distract with care, or Nāgas require it, or malignant spirits convey it away, or his enemies or his kinsmen dig it up in his absence. The treasure is gone when the merit that produced it is exhausted.

There is a treasure that man or woman may possess, a treasure laid up in the heart, a treasure of charity, piety, temperance, soberness.

It is found in the sacred shrine, in the priestly assembly, in the individual man, in the stranger and sojourner, in the father, the mother, the elder brother.

A treasure secure, unpreachable, that cannot pass away. When a man leaves the fleeting riches of this world, this he takes with him after death.

8. *Eva niddhi vassito ajeyyo anugamiko
Itappa yuttamayevu etena dhamma gacchati*
9. *Antidhammam abbam avaraharapo niddhi
Kaya vitha dhamo pothani yo niddhi anugamiko*
10. *Eva devamayevu etena labbhati
Tayo yad etabhipatthigoti abbam etena labbhati*
11. *Bhavamata suvaram kusinaghamatropati
Adhipatthigavivare abbam etena labbhati*
12. *Padosayam jasayam rakkavattisukham piyam
Devaramayam ja dibbum abbam etena labbhati*
13. *Manussaka ca sambatti devaboke ca ya rati
Yk ca nibbana sambatti abbam etena labbhati*
14. *Mittasampadam agamam yuttio yo payuttam
Vijja vissuti vassito abbam etena labbhati*
15. *Patisambhivimokkha ca ya ca abhivipassani
Pareekalabbi buddhavipassani abbam etena labbhati*
16. *Ettam mahiddhiya ca yallidam puthisampada
Tunak dhamik paññanti pandita kataññitath
Nidhikavasuttam vithitam*

A treasure unshared with others, a treasure that no thief can steal. Let the wise man practise virtue: this is a treasure that follows him after death.

A treasure that gives every delight to gods and men: for whatsoever they desire with this treasure it may be bought.

Beauty, a sweet voice, grace and beauty, power and pomp, all these this treasure can procure.

Sovereignty and lordship, the loved bliss of universal empire, yo celestial rule among the gods, all these this treasure can procure.

All human prosperity, every pleasure in celestial abodes, the full attainment of Nirvana, all these this treasure can procure.

Wisdom, enlightenment, tranquility, in one who gives warmly for the sake of virtuous friends, all these this treasure can procure.

Universal science, the eight emancipations of the mind, all the perfections of the disciple of Buddha, supernormal I know-

IX.

1. Karapiyāya atthakusala
Yan tam santam podaṇi abhiammera
Sakko sūjū ca sūjū ca
Suvaco c' aya mudi aṭṭhikāni
2. Santusakko ca dubhaṭo ca
Appakieco ca aṭṭhikāvatti
Santindriyo ca nippaka ca
Appugabhiho ca kūlāna ananugiddho
3. Na ca khuddam sannare kñīci
Yena vññū pare upavadeyyamp
4. Sakkino vā khemino hontu
Sabbā sattā bhavantu sukhitattā
5. Ye keni phuabbhūt' atthi
Tasā vā thīvarā vā anavasā
Dighā vā ye malanti vā
Majjhimā masekā anukathālā

ledge, supreme buddhship itself, all these this treasure can procure.

Thus this possession of merit is of great and magical effect, therefore the good works praised by the wise and learned.

9.

GOOD WILL TO ALL.

This is what should be done by him who is wise in seeking own good, who has gained a knowledge of the tranquil lot Nirvāna. Let him be diligent, spright, and courageous; sk, gentle, not vainglorious.

Contented and cheerful, not oppressed with the cares of world, not burdened with riches. Tranquil, discreet, not quer, not greedy for gifts.

Let him not do any mean action for which others who are upright reprove him.

Let all creatures be happy and prosperous, let them be of kind.

I believe that have life, be they feeble or strong, be they of tall and statura or short, be they minute or vast.

6. *Dīptikā vā yo vā addīptikā*
Yo ca dūrō vāsāpti aridūre
Bhūtā vā mūnibhāsāvā vā
Bhūbhe sotā bhāvābhūtā vākñitātā

7. *No pāra pārā, vācubhethā*
Nātāpūñibhethā kāñchāci aapā kīcī
Bhāvāñātā pātīgħas-ñātā
Nātāpūñibhethā dōkñam icħeyya

8. *Mātā yathā nāyem pūttam*
Kyāñi vākñitām anurakkhe
Kram pā mħimħbħutaw
Mānnum bħārnye spāriñāyem

9. *Mettaw vā sebbal-kwamim*
Mānnum bħārnye spāriñāyem
Uddħaw u-lloha ca tixxu-ż-żon
Anħiexidha u-vveru vākñitām

10. *Tiġħiha carap nissim vā*
Baxxu vā yēvist amsa vigħaqmidħo
Ktara nissim edhixx tħejja
Il-ħabba u-tan-ix-ħarrap idha-m-ħha

11. *Dīptikā ca anopaqgħiha*
Niħiġi daqqiexha mimpando
Kānnu vissixxa għall-imb
Na-hi jaġu għibba vix-xu pax-xi eti
Mettasutaw nistiqħiha

Khuddakupħi tħappak karana nistiqħiha

*Some or unsown, dwelling afar or near at hand, be of
 sowing birth, let all creatures be joyful.*

*Let no man in any place deceive another, nor let he be
 harsh towards any one; let him not out of anger or this
 present wish ill to his neighbour.*

*As a mother so long as she lives watches over her
 only child, so among all beings let boundless
 prevail.*

*Let good will without measure, impartial, unifying
 onmunity, prevail throughout the world, above, below.*

If a man be of this mind so long as he be among the

standing or walking, or sitting or lying, then is come to pass the saying, "This place is the abode of holiness."

He who has not embraced false doctrine, the pious man endowed with a knowledge of Nirvana, if he conquer the love of pleasure he shall never again be born in the womb.

NOTES.

11. *Sikkhapada* is thus defined in *Paramattha Jataka*, *Sikkhitabbā Sakkha*, *peyyate sāmāti padap*, *ekkha耶 pedam sikkhapadam*, *sikkhāya udhigamapayo tū attho*. Here the word *Padā* does not mean "verse," it has rather the significance of "means" or *causa*, as is clear from the above explanation of *Buddhaghosa*, and from such expressions as *ekkha耶 pedāya sāmātiyati*, "I take upon myself the five means of moral training" (see *Yasash. Dhāra*, p. 97). *Padā* is never used in the religious books in the sense of "verse." Among the nine meanings attributed to it in *Aththasāla Padipitā* (p. 415), that of *verse* is not given. In the words *atthapada* and *dihamapada* in verses 100 and 103 of *Katibull's Dharmapada* the meaning is probably "word" or "sentence," and in *gāthapada* (v. 10⁴) the word *Padā* adds nothing to the sense.

Verasai, "shuttlecock," from the root वृ० with ई० Verasai
is the name now in opposition with akkhaipala.

Sirop-ryzakojja. Nata, nataas "fermented liquor," meryn, "distilled liquor," and meja (nataq. 87) is a generic term applied to all intoxicating drinks. Pugilic (q.v.) is not however a "fermented

time." It generally has the sense of "cloth" (Dhammapada 51) or "carcass" (Dh. 24). But it is sometimes used in a more technical sense, almost equivalent to "mū" or "temptation," and partaking of the meaning of both those words. In *Sagārañādañña* we have, *Cañha me sappat yotappamidaññāñayoge*, "there are six evils in being addicted to the *ga* of gambling." Observe also the use of *Parappa* in c. 9 of *Katana Sutta* (p. 8 of this article). In modern Nepali we the word *Prasada*, borrowed from the梵文, is used almost exclusively in the sense of "delay."

Thina. This word often occurs as the latter part of a compound, and is then generally rendered in the commentaries by *karmaṇi*, as it is in this passage. It resembles the word *Pada* in the vagueness of meaning with which it is used in composition, and like *Pada* sometimes adds little or nothing to the meaning of the compound of which it forms a part. Thus we have *kaññidhīthina*, "a doubt," or "a doubtful point," and in such words as *vithūnappatthina* there is little definite meaning to be attached to the word *Thina*. In the 19th rev. of *Abhid. Pudipka*, *Thina* and *Pada* are both given as synonymous of *karmaṇi*.

Visaka + विशेष. The Nipali-verse or wholium of Khed-dakapati captures this word by *Visaka*, which Clapp in his Dictionary translates "grinnes, gesture, theatrical exhibition." Gagnay translates *Visaka* in this passage by "theatrical representations," and Hardy by "masks" (East Mon. p. 21). In a passage which occurs near the beginning of *Brahmajāla Sutta*, *vishadumma* appears to be used in the sense of "worldly amusement": *Ta eva-rupeñ vishadummañ anuyuttā vibhārañ, vayyathilayañ, naray-pitap, vāditap, pikkhup, abhastap, etc.*, where twenty-eight sorts of spectacles are enumerated and spoken of as a treasury of the right-minded priest of Buddha. The passage is translated by Gagnay in the Journal of the Asiatic Soc. No. 2, p. 23, and *vishadumma* rendered "public spectacles."

111. The thirty-two Akarae are thus translated by Hardy, at page 400 of his Manual of Buddhism: "kusa 'hair of the head,' kusa 'hair of the body,' nakkha 'nail,' danta 'teeth,' taccu 'skin,' mappa-saŋ 'flesh,' abhaya 'tears,' aṭṭhi 'bones,' upthimūya 'marrow,' vikkhup 'kidneys,' hadayam 'heart,' yatalam 'liver,' kūlāñcaup 'abdomen,' pikkhup 'spleen,' pappham 'lungs,' aṭṭap 'air passages,' entagham 'lower intestines,' udaryam 'stomach,' karthup 'liver,' pittam 'bile,' vayhap 'phlegm,' pabbha 'pee,' lobhitap 'blood,' endo 'stool,' meda 'fat,' gana 'tears,' rasi 'urine,' khola

‘*saliva*,’ *singhāñjikā* ‘*moles*,’ *kuñčikā* ‘*oil that lubricates the joints*,’ *matīñjikā* ‘*urine*,’ *matthakā* *matthakalatigraha* ‘*brain*.’” Gogerly translates *kuñčikā* by “*hair*,” and to make up the number of thirty-two strangely renders *matthakā* *matthakalatigraha* by “*the cranium, the brain*.”

Two. This term probably represents the Sanskrit *nam. pl.* *प्राणः* “

Nāśa, “*death*,” Sansk. *प्राणः*. Compare *subhāśa*, “*bathing*,” 2. *प्राणः*.

Vākṣaṇ, 2. *प्राणः*. *Kilonakha* is translated by Gogerly “*womb*,” and this is also the rendering of the Bhāgavata scholar. It is nearly the same word with *प्राणः*, “*bladder*.” *Mūlo*, *प्राणः*. *Anta*, *प्राणः*.

Antaṇaṇa, probably “*monastery*,” which is Gogerly’s translation. The scholar renders *lāñča* by “*course of the joints*.”

14. This *Patha* is a collection of ten of the classifications of technical terms so frequently met with in the Buddhist writings. The system of classification characterizes the literature of the Hindus in a greater degree than that of any other people, but it is in the Buddhist philosophy that it has received its highest development. Indeed there is scarcely a branch of Buddhist teaching into which it has not been carried with an elaboration and detail perfectly astonishing. There can be little doubt that the great founder of Buddhism adopted the system of classification with the view of impressing his doctrines upon the memory of his followers, in an age when books were scarce, and reading and writing rare accomplishments.

Eka’ *nāma*; for *ekap* *nāma*, *o* being elided for euphony in accordance with a rule of Sandhi given at page 14 of Clough’s *Pāli Grammar*.

Kara *matthāñjikā*. These are enumerated in *Mahāvibhāṣaṇa*. See Bourassa’s *Lotus de la Saine Lui*, p. 434.

Dasa *matthāñjikā*. These are the ten *Asaṅkha dhamma*.

The scholar explains *Kumārapāka* by “*Hāmāguta Prāṇa*.”

2. *V. Abhikkantaya*, Sansk. *प्रियकर्त्ता*.

Abhikkantaya. Here *abhiññā* represents the Sanskrit *प्रियकर्त्ता*. *Abhikkantaya* is an adjective in agreement with *deva*. Compare Bhāṣa, p. 99, where the construction is somewhat different.

Abhikkantama *वाप्पम् या त्रैप् ब्रह्मदेवा* +

विष्णुः तद् विद्वा उपि र्गा तत्त्वा.

"They ~~are~~ ^{are} only being who standest before me, with thy bright
glory shedding light on every soul like a ~~luminous~~ star."

Nottingham *Buddinghona* 1954, *Notthanan ti sotthibhāra*.

Pubbs. Then explained: Pubbs. 11 part of the 11th year.

Thugbhanna. Literally, "The soul of one touched by the troubles of this life, which trembles not." etc. Name by attraction for *Xmas*.

Lokadhamaneeki. They are Lâbâr, Alâbâ, Yâo, Aymee, Paampâ, Nîndâ, Nîkham, Nîkham.

Topic. This Pāda contains nine syllables instead of eight, and the effect is to give strong emphasis to the sentence. Irregularities of this sort are of frequent occurrence in Pāli verse. Pāṇḍitī has collected a large number of instances of a redundant syllable (Dh. p. 140), and cases of a deficient syllable sometimes (though rarely) present themselves. Vowels are frequently lengthened or shortened to suit the exigencies of metre, and the circumstance that in Pāli external Sandhi is to a very great extent optional, gives to the poetical texts an apparent roughness and want of polish from which Sanskrit verse is almost wholly free. These metrical irregularities in the Canonical books are explained from a religious point of view in the following remarkable passage from *Udāna-Saṅkīrti Nīti*:

Authors' biography notes

REFERENCES AND NOTES

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Albion sta sivekheteketze ne koxkunne, zidh-

"Buddha makes no account of the length or shortness of vowels in words; he delivers his doctrine in the form best suited to convey its meaning, and least likely to obscure its real nature. But some one may ask, Is the length or shortness of vowels a matter of no importance? And another may reply, Well, but if it is, how is it that the old scholars in these verses here and there go so far as to add a letter together, for the sake of not violating the meter? The truth is that there are practical reasons, and are called vowel changes when rhythm has to be preserved, and euphony when the meter has to be preferred. When it is necessary to observe the

gination of metre and of rhythm, then, and then only, dare Bodhisattva observe them: and this is what I meant when I said that Bodhisattva makes no account of the length or shortness of words. And when he adheres to metre and rhythm he does so not as poets and men of letters do, because it is part of their profession to do it; but of the words which in the ~~countless~~ ^{age} of his probation proceeded from the lotus of his blessed mouth, formed in accordance with his perfect literary knowledge, some are intended to preserve metre and rhythm, others are not so intended, and it is in the case of the former alone that he preserves metrical and rhythmical accuracy. For be it known that Itavilika does not preserve the numbers of metre and rhythm out of a spirit of rivalry with others. If this work is written with the syllabic irregularity which characterizes all our religious books, let me not be blamed on that account. For what says one of our patriarchs? —

"Our sovereign Lord has declared salvation
To be in the spirit and not in the letter.
Therefore let not the wise man delight in letters and syllables,
But let him fix his mind upon the spirit." 10

And again—

"To preserve the meaning all this has been said:
Therefore let the wise man hold fast the meaning and make
light of the letter."

It may not be out of place to give here some account of *Vishnudaya*, a copy of which, accompanied by a *Vishnudaya* *Sattra*, I have found in the Library of the India Office. *Vishnudaya* (विश्वदाय) (the work of *parigrahanikita*) *Tharu*, is the only original book on *Pali* prosody, though it has become the subject of several commentaries, three of which are in the Ormiston collection at Paris. It is based upon *Kanakpit* prosody, the terms of which it has adopted, and in some cases whole sentences are borrowed from *Pragati* and other authorities with no more alteration than is necessary when *Kanakpit* is translated into *Pali*.

Yatikdys is of very moderate length, consisting of six short chapters, and is written partly in prose and partly in verse. The first chapter, which is entirely in verse, begins as follows:—

1. *Nan' atton jukamantulalew at the'berdino*
Ilhamtu yujablarweno tu nungidlarweno
2. *Pikgala ayrisihi chepda' yan' editan pará*
Dot'hamagelukhaneb top no sidhut yahching

3. Tato magulihidhanya nintarayupwidhikany
Lakhdak khaganay uttan pannanithi speich Lamay
4. Idha vattodhayan name kintyudhatiutidhayan
Krabbhayan aban jin a tressi en khaibulidhyan

"Praise be to the moon-like One of ages, who shines with the brightness of Dhamma, who pierces the wide-spreading darkness of the men."

"The prosode of Pingla Andry, and others are not composed in a manner satisfactory to this people because of Magadha. Accordingly, for their benefit and enlightenment, I now begin to compose in the Magadha language this *Vastudaya*, a work adapted to popular (Sankha, as opposed to Vedic, says the Manus) prosody, divided into Matri Vritta and Varga Vritta, furnished with symbols and rules, and containing a succession of words of clear meaning.

After this introduction the eight "classes" are enumerated as follows:

5. **Maha-gu-lé mo-ní áhi-gu-lába bá-yá majjhanta-gurk ja-á**
Majjhanta-lá ra-to-t' aítha gape go gurum bá-lába
6. **Bhája ní salba-gu-lába pafo' mo-nantala gape**
Aññadambu tññeyvá mo-nida estu-kala

"In this work be it known that the eight *Ganes* are symbolized as follows: When all the three syllables are long the foot is called *Ma*; when all are short, *Na*; when the first is long, *Bha*; when the first is short, *Ta*; when the middle syllable is long, *Ja*; when the last is long, *Pa*; when the middle syllable is short, *Ha*; when the last is short, *Ta*. *Ga* stands for "long," and *La* for "short." The five classes, *Bha*, *Ja*, *Pa*, *Ma*, and *Na*, are found in the *Arya* metre and others of the same class. A *Gana* consists of four *Kalas*."

The remaining ten verses of this chapter are taken up with general rules and the definition of technical terms. In a note to verse 18, which defines Yati as Padachchedo, the Sripurusha gives the rules of irregular Octava. They are little more than a translation of Halayudha, the first line being,

You submit the evidence to validate the 'no thrombo-

at [Brentwood.org](#) or [give](#) or

Names and characteristics of the trees, where the name falls in the middle of a word.

Meeting around Madison's antislavery attorney, when he was attorney for the state of New York.

Причины этого явления кроются в том, что в процессе созревания яиц у птиц происходит не только увеличение количества яичного белка, но и его качественное изменение.

The second chapter treats of Mātrāvṛitti (mātrāvṛittīdōsādātīya), and gives the rules for the Ariyā, Uṭī, Vetalī, and Mātrā-nomāka metres.⁴ Of Ariyā, the following varieties are described:—Pathyā, Vipulā, Cepalā, Mukharupalā, and Jaghannupalā. Of the Uṭī metres the following are enumerated: Uṭī, Upagīti, Cugīti, and Ariyāgīti. This chapter and the third, fourth, and fifth are written almost entirely in prose.

The third chapter treats of *Smaritī*, and gives rules for seven-
teens meters, viz., Oliveti, Uṣṇī, Aṣṭothribhāṣa, Brāhī, Pañcī,
Tulabhāṣa, Jagī, Añjagāti, Bakkari, Añnekārī, Añjī, Añjī-
jī, Dīrū, Añdībālī, Kāti, Pakāti, Akāti. Under the heading
Añekārī we have:

Citrepadā yadī bhāgī
Mo mo go go rījāmālī
Bha-ta-la-gī mānāvākā
Go-th carāvākā mājā ca
Pāmākā je re lo-pē
Anutibhābham

"When there are two dactyls followed by two long syllables the metre is called *Catena*."

When there are two medium and two long syllables it is Vadyavata.

¹¹ Mayavaks where a dactyl is followed by an anapaestic, a short and a long syllable.

"Semitonal when a long and a short are followed by a cristic and an anacrusis.

“Present when an amphitheatre is followed by a cretic, a short and a long.”

status. The manuscript ends with the following words:
In sāṅgharākṣiḥālātīrthaśāstrikā vātādāya a śāradācāriṇī

just a postage stamp clutched the panechedo. Vuttodavam na

"Thus I heard: Buddha was residing at Jetavaneey, the garden of Anathapindika, near Savatthi. At that time a certain god, in the middle of the night, illuminating the whole of Jetavaneey with his splendour, approached Buddha, and having worshipped him, said on the 10th of him, and spoke to him this stanza:—

"(God) Multitudes of gods and men, thinking what things are excellent, desire prosperity. Declare the things of superior excellencies.

"(Buddha) Not to serve the unwise, but to attend to the learned, and to present offerings to those worthy of homage; these are chief excellencies.

"To live in a religious neighbourhood, to have been a performer of virtuous actions, and to be established in the true faith; these are chief excellencies.

"To be well informed in religion, instructed in science, subject to discipline, and of pleasant speech; these are chief excellencies.

"To honour father and mother, to provide for wife and children, and to follow a sinless vocation; these are chief excellencies.

"To give alms, act virtuously, aid relatives, and lead a blameless life; these are chief excellencies.

"To be free from sin, to abstain from intoxicating drinks, and to persevere in virtue; these are chief excellencies.

"To be respectful, kind, contented, grateful, and to listen at proper times to religious instruction; these are chief excellencies.

"To be mild, subject to reproof, to hate access to priests, and to converse with them on religious subjects; these are chief excellencies.

"Mortification, celibacy, the perception of the four great truths, and the ascertainment of Nirvâna; these are chief excellencies.

"To have a mind unshaken by prosperity or adversity, inaccessible to sorrow, free from impurity, and tranquil; these are chief excellencies.

"Those who practise all these virtues, and are overcome by no evil, enjoy the perfection of happiness, and obtain the chief good."

VI. Yat kñci, etc. This verse and verses 3 and 5 are translated at pages 26, 27, and 48 of D'Alwis' Pâli Grammar.

Buddha. Literally, "in Buddha." Buddaghosha here explains Ratana by ratnabâhi.

.. Khayap. The scholiast renders this word by rûgakshaya, and makes it an adjective agreeing with Nibbânapañca.

.. Amata. This word is sometimes used as a name and sometimes as an epithet of Nirvâna. The scholiast here treats it as an epithet, yâd meaning yad nibbânapañca. The Commentaries say that Nirvâna is called "Amata," because birth, decay and death do not take place therâ.

Sam'âdhi. For sam'âdhi see Clough's Pâli Grammar, p. 14.

.. Satap. Sambhûpâñca. There can be no doubt that the sams

leg intended is "prized by the people," and that eight men only are spoken of (viz. Maggotttha and Phalettha in the four paths), but taking advantage of the fact that *Bhava* also means "a hundred," Buddhanghosa observes that *Paggala* at the *sattha* *panchika* may also be translated "a hundred *ayi*, eight *prized* individuals." This number is obtained by adding up the sub-divisions of the four paths (substit. *hutankholi*, etc.)

Gattai, etc. I have paraphrased this passage to make it read something like: "Gugely translate, it, 'Are there eight classes of men, in four divisions, praised by the holy?' and D'Alvise', 'Are there eight beings who have been praised by the holy, they are four couples?'" (See *Dragon-boat*, p. 99.)

Pattegalli. Patta is B. **MPW**, and Patta G. **MPW**. The schoolnet contains Patta by "Arashashala."

Yuan-hsueh - *Neuroleptic* 51

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Illust. See Diagram. v. 282. Gogerly translates this passage, "they cannot by any allurements be brought eight times more into a state of being." The gloss of the scholiast is, "However greatly they be delayed by the temptations of celestial rule, universal empire, etc., they will not again receive an eighth birth in a Kshatraloka."

All human. See Hart's Eng. Enc. p. 280.

Tay' awa. For tayo see. Awa is a "Pálapiraya" particle: it occurs at page 104 of D'Alwis' Pali Gram. Ked' awa always like. The three evil "states" or "qualities" here mentioned are explained by Ward in East. Mon. p. 228.

Bakkayatthi. The Sanskrit equivalent is अपेत्य गते, and the term is fully explained by Bourne (ibid. p. 263). Hardy's explanation is, "The error which teaches I am, this is mine." Bourne is undoubtedly right when he says that the first part of the compound is the participle *Ned* in the primary sense of "being," "existing." Dagerly, in *the-sutra*, translates Bakkayatthi, "looking for corporeal enjoyments," perhaps taking *Beti* in its secondary meaning of "good." The scholastic's rendering is "a wrong view of his body."

Sikkhanta. Purvavattha Jotika explains this word to mean faults
foreign to Buddhism : *loka-buddha-saṃvaya-bhāṣyamāṇas* alone
siddhivratas siddhītāv evamālāya gūḍhakātāmāśālī,
etāp gūḍhakātāmāśālī, or *valap*, *misfortune* to *Yavasati*. These
pāṭimokṣā-saṃvaya-saṃvaya-bhāṣyamāṇas are mentioned in
Tibetan also copied in Hardy's explanation. *Loc. cit.* p. 229, 2.

See *Dienermagnis* 271, where the word is used in the opposite sense of "Buddhist sites."

Archaeophytes. These are malvophiles, petrophilic, leucophytes, xerophytes, and chionophytes. See Hardy, E. M. p. 37.

~~Vanappagumba. Puttannatti ~~Adiké~~ says, Palashi paratche
also pagumbu. For (Adiké see Abbulhan, 54) Par. Jot. says
that vanappagumba and phitengatte are synonymous. Another
instance of this change is given inough's Pali Grammar, p. 18,
where it is referred to Nandhi.~~

Phenotype. For Sol. says, *Phenanthri* appears with phenanthrene, substituted by a hydroxyl group in either the *Phenanthri* or the *Naphthalene* system, but the *Naphthalene* named *Phenanthri* appears in its *Phenanthri* form in *Callitropsis* or *Psorothamnus*.

Khuras. This name refers to the order of Arabat, etc.

* Purusha. Kshemarp is understood. The scholar's gloss is Atta-hile kshemarpakarne. Hoddagbosa has the following comment: Tathā tanā mātāpīcā upapīcāvā mātāpīcā pī pītāpīcā vātāpīcā
kshemarpīcā, tāgātāpīcā vāpītāpīcā pī mātāpīcā: abhāvāpītāpīcā vātāpīcā
vātāpīcā; pītāpīcā bātāpīcā, jātāpīcā. Kshemarpātāpīcā

tañchimobhāsā soñattā aggnā daññhabhājām itvā vīpākādāsā-
matthetiya khitap. Yat ca tevām bodhavipādīvāmā idāni parat-
tāmānāñ karīñap nāvā ti vuccati. "Parīna Kamma is the old
Karma, the Karma of former birth which remains undestroyed where
there is non-exhaustion of the root of human passion, where there is
liability to a renewal of existence. But it is Khiṇa, or destroyed,
in those who by the attainment of final emancipation, by the up-
lifting up of the root of human passion, are no longer liable to future
existence, as a seed burnt by fire cannot germinate. And that
Karma is called Nava, or new, which is now being accumulated by
such works as the service of Buddha, etc."

Sambhavap. Pros. part. neut. Dagerly translates the verse thus:
"He whose former things (merit or demerit) are withered away
shall have no reproduction; he who is fully free from the desire of
future existence, his seed (of future existence) is withered away,
and shall never again grow. This eminent person like a lamp shall
be extinguished."

Buddhaghosa says, Nibbātīti vijjhāyanti dhīri ti yātisampandā.
Yathā 'yāp padipo ti vāyāp padipo viyā. To explain Ayāp he states that when Buddha delivered this sermon some lamps were
burning in honour of the deities of the town, and one of them
having burnt itself out he pointed to it when he said, "like this
lamp." Tasmip kira sāmaya nāgarādātikāmā pājetibhāya jātītā
padipārā dīpā padipo vijjhāyāt. Tāp dāmata, iti yathā 'yāp padipo.

Yātītā, etc. This verse and the two following are stated to be
pronounced by the god Qakru or Indra.

VII. For the practices enjoined in this Sātra see Hardy's Manual
of Buddhism, p. 59 and 418.

Bandhi. The scholast says this may mean the junction of streets
or of houses, or it may be alkāsandhi, "a window."

Bhāgājākā. See Abhidhāna, 203. The scholast translates it,
"places where three roads meet."

Dvārābhāsā. This word is given at verse 219 of Abhidhāna.
Pālip., where it is translated "bhāga."

Gharap. By metathesis (or rather hypothesis) for गः, the
original form of गः. The latter word is in Pāli gāhāp.

Koci. The scholast says, "None of these relatives in the world
of men." The passage is somewhat obscure. Kamma is explained
by Akūṭalakāra.

Tattha samāgnyati. The scholast says, "At the place where the
mildews set ready for them."

• Gorikkhā etc. For gorikkhā etc., th being changed to t for euphony. Compare idha bhikkhave for idha bhikkhave (Clough's Pali Grammar, p. 11).

Vatthup. Sanskrit यत्.

Sakhi. This must be a plural, though it is in a form not given by Kacciyana. The 140th rule of his Nāmakappa is **SAKHĀTOCA-~~NA~~**, which the Commentary explains thus: "The noun Sakhā has, beside the regular form sakhāno, two irregular forms of the nom. and acc. plur., viz. sakhāyo and sahāno. Why is it said to the nom. and acc. plur.? Because these terminations are not found in the other cases, e.g. in the nom. sing., which is sakhā." Clough makes no mention of these forms, but states that Sakhā is declined like ATTĀ. The Sanskrit Sakhā has but one nom. plur. यत्त्वा:

Anusarup. The present participle.

Singhambi. See Hardy, Man. Bushi, p. 50.

Thāsas. Thāsa with the adverbial termination तो, in Saṅkhpit यत्. This suffix is a much used in Pāli. It is dealt with as follows in the 54th and 55th rules of Kacciyana's Nāmakappa:—

Rule 54. Sovi. Tuṇā skārato nā vacanasa so ādeso hoti vā: atthaso dhammasa jānāti: byājjanasa attasā jānāti: akkharasa: attimo: padasa: yasasa: updyasa: sabhasa: thāsasa: thāsas. Vā ti kis atthasa?: pādona vā: atirekapādena vā: ye bhikkhu theyyacittena parasa bhāṣyapā gaphāli so bhikkhu pārijiko hoti saṃvāda.

"The suffix तो optionally takes the place of the inflexion of the instrumental case, e.g. Atthaso, Byājjanaso, etc. Why *optionally*? Because instead of saying Pādasa, we might say Pādēsa, or Pādavasa, or Atirekapādēsa; and instead of Theyyasa we might say Theyyacittēsa."

Rule 55. Dīghanām. Dīgha ora ācī-āthā nā vacanasa so ādeso hoti vā yathā saṅkhyam: dīghaso: oraso: dīghambyā: orambyā: dīghorshi ti kis atthasa?: orambyā: vacanambā.

"In Dīgha and Ora the suffix तो may be used for the inflexion of the abl. singular; thus, dīghaso, oraso, equivalent to dīghambyā and orambyā. Why is it said in *Dīgha and Ora*? Because with other words, as Barn and Vacana, this suffix cannot be used for the ablative inflexion, but we must say sarambā, vacanambā."

Phare collected the following instances of this suffix, and many more might be added to the list: atthaso, byājjanaso, akkharaso, attimo, padaso, pādona, yasaso, updyaso, sabhasa, thāsaso, thāsas.

thayya, yoniso, dhatiso, hetum, bilam, anumato, abhivamsa,
anekaso, paliognathoso, dighaso, oraso. In Sanskrit we have अनुभव,
अनुभव, विद्युत, विद्युत, विद्युत, विद्युत, विद्युत, विद्युत, विद्युत.

VIII. Odakantika. The scholar says, "In a deep pit in the earth close to water." That is, so deep as almost to reach the water which is always found if we dig deep enough. I am disposed to think that Odakantika is a noun meaning "a deep pit."

Tap (v. 3). The scholar has the following note: "Here Tap is a pādapāpāya particle; or else we must suppose that Tap abbe stands by change of gender for Sa abbe, as in the phrase, Yathā tap appamattāsa atipina.

Otiyanhi, etc. In this verse and the next I have followed the scholar, but the locatives are probably governed by Santihi in verse 8.

Gamaniroo. The scholar translates Gamaniyini by bhogī. The word trivially means "transitory," and as applied to earthly riches is opposed to Anugāmika in the previous verse. The locative presents a difficulty, but may perhaps be explained thus, "In the case of the treasures of this world, leaving them." See Dhammap. 142.

Aśidhārāpā. For aśidhārā, as in verse 3.

Manusāki. This is undoubtedly the right reading, but the form is highly irregular.

Yoniso. The scholar translates this "wisely." See Dham.
v. 226 and note.

Mahiddhiyi. विष्णु with असी and suffix यि. The scholar gives another reading, Mahāthukā, "of great advantage."

Yuddham. This adverb means "namely," "that is to say," "for instance." See D'Alwis' Pali Gram. p. 107, second line. It retains, I think, its meaning in the verb we are considering. "This this thing, namely the possession of merit, is of great effect." Here Esa should properly be Idap or Esa (yidhi), but is made feminine by attraction to Sampadi.

Compare Esa paccaya janinamāna yuddham jāti, "this is the cause of decay and death, viz. Birth." (Mahā Kālīna Sutta.)

IX. Abhisamavasa. अभिसमावास with असी, असी and यि.

Sejā. The Sāma gives another form of this word, Suhaja.

Pada. Gopely translates this word "Path of Nirvana." But I doubt that Pada is ever used in Pali in the sense of road or path. No such meaning is attributed to it either in Abhidhina Padiyāka or in Clough's Singhalese Dictionary. The former work gives the following meanings for Pada, "Pāpa, pretorian, Nirvāpa, road,

word, thing, portion, foot, footprint." As a name for Nirvâna I believe Pada to be used in the sense of "place" or "lot." In Dham. v. 368, Fausbøll translates Santam padam, "the tranquil place" (the Commentary says Santottidam). But in verse 114 he translates Amatam padam "the immortal path," when the Commentary has Marapavirashipap kappasam. In verse 91 Pada may ~~surely~~ be rendered "way" in its figurative sense of "means" or "cause." Buddhabodhi, in the commentary on verse 21, says that Amatapada means Amatasa upâya, "means of attaining Nirvâna," and a few lines further down he says, Pada ti upâyo ~~means~~.

Sabbekavitti. A compound of samb, lahn, and vutti (पूर्व).

Kâlesu. In the families or houses he frequents for alms.

Tod. Dham. v. 406.

Dighâ. The scholiast says, "for instance serpents."

Niyam. Sanskrit नियम.

Ayusâ. Abi. of ayusap, "duration of life." Gopurî says, "A mother protects with her life."

Tâvat. Tavatâ.

Brahmap. Par. Jot. and the scholiast explain Brahmap vihâra by ब्रह्मविहार. Gopurî translates the passage, "This place is thus constituted a holy residence." The scholiast says that Ahu refers to "Buddhas and other holy men (ârya's)."

Vinayya. Contracted for vinayayya, as bhâvayya for bhâvayyya. Khuddakapâthayapakaraṇa. The meaning of this title is, "The book which contains the short readings." Compare Khuddakanîya, which means not "the short collection," but "the collection of short books," viz., Khuddakapâtha, Dhammapada, etc. Dighanibâya means "the collection of long Sûtras," as appears from the fifth term of Buddhabodhi's introduction to Brahmajâla Sutta Atthakathâ:—

Dighanibâya
Nipâpana âgamavârasa
Buddhanibâdhanapavâpitâna
Suddhâvâthugupâna.

"The noble Long Collection, distinguished by its long discourses, of subtle meaning, praised by Buddha and his apostles, and possessed of the qualities that sustain faith."